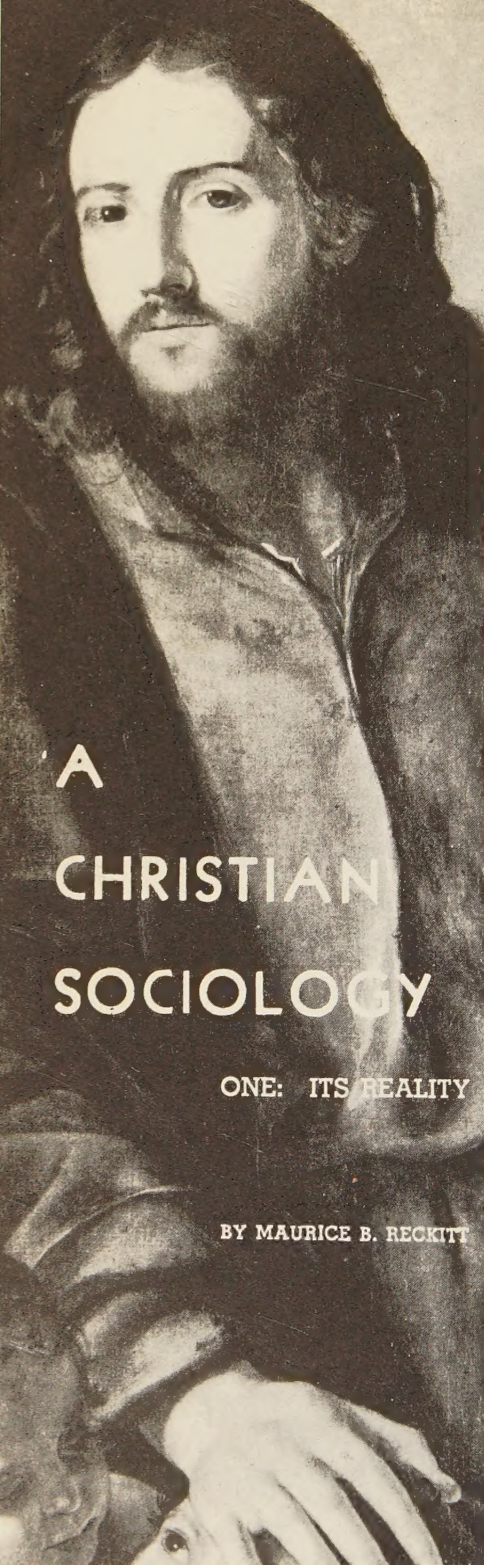


. LXXI, No. 10

October 1960

- Christian Sociology — 1. Its Reality** 338
By Maurice B. Reckitt, Sociologist and Author, Communicant
of the Church of England
- Little Learning . . .** 342
By the Reverend Henry C. Johnson, Priest Associate, Chairman
of the Christ the King Foundation
- Time is Now** 346
- Order of Poor Brethren of St. Francis** 347
By the Reverend Father Joseph, Superior O. S. F.
- Church and State in South Africa** 352
By the Reverend Canon Peter B. Hinchliff, Ph.D., Professor of
Ecclesiastical History, Rhodes University, Grahamstown, South
Africa
- Prayer in the Early Church — III. Prayer in Alexandria** 357
By Sister Elspeth of the All Saints Sisters of the Poor
- Church's One Foundation — 'I am Going to
Join the Church'** 361
By the Reverend Robert Lessing, Priest Associate, Rector of
St. Mark's Church, Portland, Oregon
- Sup of Mystery** 366
By the Reverend Bruce V. Reddish, retired
- Seminarists Associate** 368
By the Reverend Kenneth R. Terry, O.H.C., Novice Master



A CHRISTIAN SOCIOLOGY

ONE: ITS REALITY

BY MAURICE B. RECKITT

THE CONCEPT of sociology as a field of academic study, and the validity of the purposes to which what are held to be its conclusions should be applied have lately become highly controversial matters in the United States.¹ But more controversial still, one may suppose, would be the claim that there is, or can be any study which could be legitimately described as a Christian — or yet more specifically a Catholic sociology. For if sociology is as is almost universally assumed a 'social science' it can claim for itself that 'autonomy of the secular' which all Christian teaching that is not definitely 'theocratic' in character has always accepted in principle in regard to human studies, though the borderline between the claim of theology to be 'queen of the sciences,' and the liberty of her subjects, has not always been easy to draw in practice.

This is a large subject, and a particularly important one in this age when very extensive pretensions are being made in the name of 'Science,' and in particular by those who are wont to describe themselves by the rather ambitious — and ambiguous — title of Scientific Humanists. But if this article were to enter upon a full discussion of all that is herein involved it would take on a more academic character than I conceive those who have invited me to write it would desire, and no space would remain for me to say anything relating to any of the

ning — or perhaps more often
bouldering — issues of the day.
In my view a quite conclusive
e for the legitimacy of the
case Christian Sociology was
de out by its leading expositor
e in England, Professor V. A.
mant, in a book published a
arter of a century ago.² 'A
istian Sociology', he has writ-
'recognizes that there are ob-
ve social relationships which
to be judged better or worse
a doctrinal Christian stand-
at, independently of the moral
l of the persons within those
tionships; that the Church his-
ically and actually has some-
g to say about the nature of
ernment, the liberty of the per-
economic justice and the
t distribution of property —
tions which are anterior to
e of motive in human life. The
word of this sociological
estion for the Christian is **justi-**
which transcends questions of
onal attitudes and connotes a
itness in political, economic
other moral relationships
nselves for the Christian faith
roclaim.'

uch an attitude has not hither-
een characteristic of English
tion, which has been far more
erned to investigate motive
to inquire into purpose.³ It
of course, been common for
e time to claim that Christiani-
or more concretely 'the chur-
' ought to have 'something
y upon social questions,' but
t its spokesmen have had to
has often had very little bear-

ing upon the validity of the ques-
tions themselves. Yet not even
religion can give the right an-
swers to the wrong questions. The
world is not likely to be particu-
larly impressed by admonitions,
even though delivered by how-
ever unanimous an episcopate, to
employers to pay as a 'first
charge' upon their industry a
rate of wages which will inevi-
tably bring that industry to a
standstill; to trade unionists to
work so faithfully at their jobs that
their means of livelihood will
rapidly come to an end; to techno-
logists to apply their God-given
faculties to the minimising of toil
so that what is conventionally de-
scribed as 'the unemployment
problem' may be substantially in-
creased, and to the multiplication
of goods which advertisement
and high-powered salesmanship
must then somehow persuade the
public it 'cannot happily live with-
out. So long as social ends are
essentially unreasonable, criti-
cisms of the lack of moral energy
in pursuit of them is beside the
mark. Ethical fidelity may actually
aggravate the problems in which
those urged to display it are
caught up if they are not at the
same time shown a way out of
them.

It is right that I should now
confess that the preceding para-
graph is an almost word for word
transcription of one I wrote my-
self in a small book published a
quarter of a century ago and
long out of print. But I have felt
justified in reproducing this since

the significance of the point that is being laboured here is still almost unrealized, even by those who believe that they have established some relation between their religious beliefs and their interest in social questions.

The primary concern of the Christian Faith, when its application is sought beyond the fundamental spheres of credal understanding, corporate worship and personal devotion, is with the purposes which men set before themselves, whether consciously or subconsciously, in the organization of human society. What are they aiming at, and in what ways are their explicit or implicit objectives determining the social structure they impose or accept? What are the kind of relationships to the earth, to applied technics, and to each other, which they regard, if not as ideally 'right,' at any rate as reasonably so, or at the worst morally tolerable? But since these questions imply certain assumptions about what man essentially is, what he is in this world for, and how his social arrangements should encourage him to behave to his fellows, they are religious questions. A Church which neglects them, or has nothing distinctive to say about them, is not only faithless to a vital part of the responsibility which God has imposed upon it, but it is robbing society of an illumination which no other authority is — or should be expected to be — qualified to give it.

Here is one answer to those

who would deny to the Church the right to proclaim a Christian sociology. A secular sociology can certainly be of immense aid to us if its researches help us to understand better what lessons are to be learnt about how successfully or unsuccessfully men are going about the now extremely complex matter of living and working together. It can apply truly 'scientific' techniques for ascertaining the relevant facts and deriving from such enquiries authentic conclusions and constructive suggestions. It has every right to its claim to be a social science if its students and its experts act in its service with integrity and without subservience to any vested interest.⁴ But it is not an exact science in the sense that physics or astronomy are, since it has to deal with volitional and fallible human beings, acting often without any clear idea of the purposes they are pursuing, and all too often too in pursuit of wrong or mistaken ones. It is only a religious body, which claims to know what man is, how he is limited, 'wounded' in his nature by sin, but open to rescue ('salvation') by Grace, which can say the first — and last — words about all this.

But it does not follow that if the Church is intended, and even required by God to do this, that churchmen will at any specific moment in history be qualified to do so. Yet if they are not, has not the world the right to complain about it? In fact it is at present

widely so complaining,
 though generally without realiz-
 ing it, for this is very largely what
 is apparently superficial (and in
 many respects unjust) accusa-
 tions that 'the Church has failed'
 really imply. 'If the lower classes
 do not set us a good example',
 and a character in one of Oscar
 Wilde's plays, 'I don't see what
 the use of them.' And if the
 world of today does not see what
 the use of us, may it not be in
 some measure because we are
 not giving men something of
 which, however subconsciously,
 they feel in urgent need? This is
 so much a 'good example,'
 in the narrower sense of the term
 though we might no doubt do
 much better than we do in this
 respect). We are not giving them
 a good picture of what the con-
 temporary world might be reason-
 ably supposed to look like if it
 were not merely a society of
 Christian individuals, but in its
 aims, its assumptions, its handling
 of its scientific opportunities, and
 its priorities and valuations, in
 its intention a Christian society.
 Can this ever again be the in-
 stitution of a whole society? No-
 body knows; but that it certainly
 has so once cannot be denied. If
 you had told any typical Chris-
 tian thinker in any century from
 the twelfth to the sixteenth that
 religion could have no teaching
 to give about the purpose or the
 shape of social order, and that
 churchmen must not intrude in
 these matters upon the delibera-
 tions or affirmations of secular

authorities — propositions which
 to many of the correspondents of
 our newspapers appear to be
 axiomatic — he would either have
 trembled for your faith or feared
 for your reason. He would, in
 short, have regarded you as
 either a heretic or a lunatic. And
 it is well to remember that the
 Church never formally led its
 forces away from the battlefields
 where social truth and justice
 were in dispute from any growth
 of a clear conviction that it had no
 right to be there. It remained on
 the time-honoured battlefield; but
 what did not remain there was
 the battle. It was carried away
 by the vast new forces of the ex-
 panding world to strange and un-
 familiar scenes; and the Church,
 which had for so long been ac-
 customed to drawing up the laws
 of war could not understand what
 had happened or where the ene-
 my had got to. And when its lead-
 ers did catch a glimpse of a melée
 in which social righteousness ap-
 peared to be at stake, they found
 that its old weapons were of no
 avail. The struggle for truth and
 justice had thus to go on without
 the aid of religion. ●

¹As e.g. as discussed by Professor Wright
 Mills in 'The Sociological Imagination.'
 Oxford University Press. New York. 1959.

²See the essay on 'The doctrine of Crea-
 tion' in 'Christian Polity.' (Faber & Faber:
 1936).

³Nor I should guess is the situation much
 different in the United States. Since the
 death of Frank Gavin, of blessed memory,
 little that could be called Christian Sociol-
 ogy, as I have applied the term here, has
 reached us from across the Atlantic.

⁴How far secular sociologists are now in
 fact so acting is called in question by Dr.
 Wright Mills in the book to which refer-
 ence has been made.

A LITTLE LEARNING...♦♦♦

WHAT'S this thing called 'Christ the King Foundation?' Thanks to rather widespread and mostly unsolicited publicity that question has become frequent. The usual reply: 'Oh, they're a group of people trying to start a new Church college, or something.' If pressed for details, the answerer will be reduced to mumbling something about a "very intellectual approach," "an Anglo-Catholic orientation," and the sponsorship of the "Rockefeller money." The time has come to sharpen some of these hazy ideas, and to put some of this misinformation to rest.

Christ the King Foundation began very quietly some four years ago. Its silence represented a desire to explore certain issues painstakingly and responsibly before claiming any public attention or support, not — as it might seem — in order to deceive the "very elect." Perhaps it is impossible to avoid the dilemma of working noisily and superficially on the one hand, or quietly but confusingly on the other. Whatever the causes, we now must make clear to Episcopalians everywhere the purpose of this

program and its importance in the life of the Church.

It is true that the Foundation is interested in the creation of a new college for the Episcopal Church — but only as the result of something far more important and urgent. The program began some years ago, not as a desire to found anything, but as an open-minded attempt on the part of a number of the Church's scholars and thoughtful clergy to analyze the weakness of the Church's internal health and her lagging witness in today's world.

anyone will pause to look realistically enough, he will see convincing evidence that Christianity is rapidly becoming second best — if, indeed, that — when it comes to being a vital force in our day.

Why?

There isn't, of course, any tidy, easily-understood answer. But those who have contributed to the work of the Foundation grow daily more convinced that the area of education is crucial. Many of you will remember that Alexander Pope finished our title with the words " . . . is a dangerous thing." We are persuaded that the level of learning has reached a danger point within the Church, in two distinct ways. First, we Christians are obviously not even instructing ourselves sufficiently well to make much of any effect in our own lives, let alone on the world around us. Secondly, (and of equal importance) Christians are no longer in the intellectual forefront, as Christians, in an age faced with dangers and opportunities unknown in any previous period. Of course, individuals who "happen to be" Christians are there, as are many genuinely devout men who do their best to witness; but the basic process of learning and intellectual exploration has generally passed from the Church's influence, let alone her leadership.

Yet, can anything really be done? It is also apparent to the critical observer that the old Christian educational approach

has not succeeded in the past, and shows little promise for the future. The first task of Christ the King Foundation, then, is that of painstaking research to find suitable new forms for the restoration of intellectual vitality within the Church and intellectual leadership outside. In order to achieve this still far-distant objective, we have proposed not just "a college" but a radically new kind of Christian center for higher learning. It is not to be a seminary, nor a clergy-training program. The program proposes a Church-wide center of learning — for advanced scholars and academic leaders, for graduate students, and for undergraduate college students. We suggest, furthermore, that such a center must be grounded in a thorough investigation of the theological basis of Christian educational philosophy and policy, and a thorough review of the curriculum, government, and other practical problems involved in the creation of a really first-rate institution of higher learning. The Foundation's work, through its scholars in the Institute for Christian Learning, is the only broadly representative, continuing study of its kind in the Church today.

The program of education which is being outlined through this continuous research is unique in several ways, but we will cite three of principal importance.

1.) It proposes a complete educational center, to provide adequate education and opportunity for scholarly work in all fields of

knowledge, at every level. The Church does not now have any single institution capable of meeting the needs of advanced education and scholarship in our complex age. In supplying such a complete center, rather than simply adding another undergraduate institution, the Foundation's program will serve to strengthen our present preparatory and undergraduate institutions.

2.) The program provides for a radical departure from the usual method of creating a school. We propose a gradual expansion "from the top down," in four phases: First, painstaking research by distinguished Christian thinkers of all the major disciplines to analyze and plan the institution, before it is operated. Second, the formation of a faculty-scholar nucleus (a Christian "community of scholars") as the initial operational phase. This body would plan and test the program in depth, before involving a general student body. Third, the addition of qualified graduate students, who would extend the scope of the institution. Fourth, after the program has been tested and stabilized, the incorporation of an undergraduate college for the general education of laymen and women.

3.) Finally, we have specified a unique location for the project. Instead of building a center of higher learning by itself, we believe it must be a part of an existing educational institution of the

finest quality. It must not live in isolation, but in a recognized center of academic life. Accordingly, we have suggested development of this plan in affiliation with the University of Chicago, and they have given it an eager acceptance.

While we do have some practical suggestions, and concrete proposals for institutionalizing them (as can be seen from the above), our basic activity is to draft a whole new approach for the encouragement of the life of the mind (and hence our educational responsibilities) as a very proper part of our vocation as Christians. We are likewise distinct from other educational programs in being chiefly concerned with the Church's mission in the total process of thought and learning itself, and not solely with the problems of the person who is learning.

Perhaps this can be illustrated a bit more clearly. We are all familiar with the difference between "preventative" and "curative" medicine. Though it is a trifle unusual, the same distinction can be made in our educational philosophy. In recent years the Church has largely restricted her intellectual mission to the curative, by attempting to insert a little Christianity into the customary brand of education by introducing a few religious or "moral" elements, or by our Sunday school program. In higher education, we have tried primarily to supplement and correct the education of the indi-

dual through a vitally necessary but largely remedial chaplaincy. Such efforts are imperative; but just as it would be a mistake to limit medicine to purely curative functions, so also for education. The Church must attempt, especially in this crucial time, to encourage "preventative education" — not in the sense of protecting ourselves from hostile philosophies, but in the sense of building healthy educational processes from the ground up. We must make room within the Church for flourishing academic centers where Christians can learn everything that needs learning with all of the distinctive tools and encouragement open to them as Christians.

You may be surprised to hear, perhaps, that Christ the King Foundation does not pretend to know the whole answer. That will take years of careful thought and practice — if, indeed, we can ever content ourselves with thinking the work is done. But, the Foundation has come up with a program for working toward the answer, for building up the Church's intellectual vitality, which shows promise of being effective if it is given a chance. That program has had an excellent reception among scholars and leading clergy within the Church, and has been given widespread recognition in the educational world. The Institute for Christian Learning, the body of scholars in which the work of research and development cen-

ters, now numbers more than seventy distinguished members and many more are waiting for a place within its life. Several thousand Churchmen now follow its work. But, no matter how promising these facts may appear, its fruition depends upon the broadening interest of intelligent laymen and clergy who can see the problem and understand our urgent need to solve it. Thus, the work of Christ the King Foundation poses a challenge for every Episcopalian, because a genuine solution to our educational problems will benefit every serious Churchman: our present dilemma is not a partisan proposition. Likewise, financial support for the Foundation's program will come from concerned Churchmen who value it: it is not, and will not be, the result of the patronage of anybody's wealth — except our own.

Thus, in summary, the educational plan which has resulted from the work of Christ the King Foundation is neither some mysterious new panacea, nor merely an adjustment of the same old approach to our educational dilemma. Our program is a simple concrete application of the profound truths which have always been implicit in the Christian tradition but which have needed careful analysis and expression. It is a study of an urgent need and a cogent answer, in terms of our day, which we commend to the interest and support of every Churchman. ●

THE TIME IS NOW NOW!

At the close of a successful stewardship campaign, the Rector of St. Paul's Church, Visalia, California, received the following letter from a parishioner, which with his and the writer's permission, we pass on to you.

Dear Father Rivera:

The activity and results that this Every Member Canvass has brought about can only be looked upon with the greatest satisfaction. How anyone closely connected with St. Paul's could avoid noting the terrific impact that this has had on the spiritual growth and vitalizing interest of its parishioners is hard to imagine. Not only are its leaders and those connected with the canvass experiencing this spiritual rejuvenation, but those who had eyes to see and ears to hear are enabled to share in this marvelous rebirth of stewardship.

People are being given the challenge of personal sacrifice. Are we strong enough to face it? Spiritually strong enough, that is? Many of us hope we are, and have only sadness and sympathy for those who are missing the greatest opportunity to strengthen their spirituality. Our hearts and prayers go out to them. How lonely and afraid they must be! Realizing that only a while ago

I was one of them makes me doubly thankful that God saw fit to open my eyes and ears that I might enter into this new relationship with Him and the Church.

I who have received so much from God and the Church now realize that I have an unknown amount of time, talent and treasure to give in return. I dare not put a limitation on it, as it is a gift, and I am merely the administrator. The source is unlimited, only the administrator is limited by selfishness, indifference and ignorance.

We have often heard of the oneness of God. I am sure you have now been hearing of the lateness of man. I want to give, only later. I want to sacrifice, only later. I want to tithe, only later. Later, after the house payment, the car payment, the T.V. payment, the college fund, after taxes. I wonder if St., Peter will tell them at the Gates of Heaven, 'I want to let you in, only later.'

THE ORDER OF THE POOR BRETHREN OF ST. FRANCIS

by
Father Joseph
Superior, O.S.F.

In 1919, when several American Catholics, motivated by the ideals of St. Francis, began to live and work together, there came into existence that Religious Community which is officially known as the Order of Poor Brethren of St. Francis, called for short "Order of St. Francis." This community has tried to live the rule of

St. Francis under the conditions imposed upon us by our own ecclesiastical obedience. And since our Saint called his friars "fratres Minores" (literally "lesser brothers" but by implication "those who wish to live in brotherliness toward the poor and unimportant"), a phrase now transliterated into English as "Friars Minor," we sought a translation which would avoid confusion with our



brethren of the Roman Obedience and therefore render it "Poor Brethren of St. Francis."

Our Lord said, "After thou art converted strengthen thy brethren." The primary purpose of any form of the Religious Life is to learn how to live a converted life. Conversion is turning to God. Only insofar as we turn ourselves over to God is He able to use us as effective instruments. What works any religious institute is able to carry out to God's glory must depend on the qualities produced in its members by an earnest and persevering effort at dedication to Him. Anyone who is primarily seeking some kind of career for himself through Church work does not thereby manifest the fundamental motive needed in one who seeks to be a Franciscan, for that motive should be a desire for oneness with the Poor Christ, that is, the purpose to become one with Him who became poor that He might make many rich. Voluntary poverty was, in St. Francis' gospel, a liberation of man's spirit from the incubus of possessions that he might be free to share in the power of Christ's redemptive love. The practice of voluntary poverty was thus an activity of love and could make our community life a means of extending Christ's redemptive activity.

When anyone enters a Religious Community, he enters a family, and it should not be forgotten that since a family exists for the benefit of its members,

family obligations and duties rightly take precedence over the preferences of the individuals that compose it. Working in a vegetable garden or washing dishes may be as necessary to its continuing healthy spiritual existence as some more spectacular and interesting work for souls. An illustration of this is the story of how friar St. Bonaventure, 13 centuries revered as the Church's Doctor of mystical theology, was washing dishes when a deputation from the Pope brought him the cardinal's hat, and how he told them please to hang it on a bush outside the kitchen door there to await the completion of his scullery duties.

The Franciscan ideal is to be like the community of Jesus and His disciples, a poor, simple, loving family, centering around Jesus working and praying together to fulfill His purposes. Thus, if the Order of St. Francis is to imitate Christ with His disciples, it must put devotion to God before the things of God; it must be contemplative first, and then as a result of contemplation find the where-withall to minister to others. As Dom Cuthbert Butler has said: "The test of a contemplative life does not lie in the absence of activity, but in the presence of contemplation."

It is not strange, then, that St. Francis should have established in addition to his Order of Friar Minor, his "Second Order," a community of enclosed nuns seeking a purely contemplative form of

religious life, and this community, from its leadership by St. Francis, came to be known as the Order of Poor Clares, though St. Francis called them the Order of Ladies. He also permitted the organization of a "Third Order," this one being modelled after the domestic life of the holy family of Nazareth, Jesus, Mary, and Joseph, for the benefit of men and women who were unable to make their worldly ties for the Master.

The Order of Poor Brethren developed out of a prayer group composed both of men and women who, as the result of their corporate praying and hoping for a Franciscan revival in the Episcopal Church, furnished the men who first ventured to establish a community seeking to live under the rule of St. Francis, and among those who established a community of Claresses, as well as those who wished to be associated with them as tertiaries. These three associated groups formed what has come to be known as "The American Congregation of Franciscans," the best development of which is the formation in England, by four of our English tertiaries, of "The Mission Sisters of the Charity of St. Francis."

St. Francis never became a priest. In the first days of his order most of the friars were laymen. Perhaps the proudest achievement of his order is the large number of lay brothers who have had their names inscribed in

the kalendar of the Saints. It would be impossible to carry on the life and works of the Friars Minor without lay brothers, and this is equally true of the Order of Poor Brethren of St. Francis. The "First Order of St. Francis" might be called a microcosm of Catholic Christendom in that it is a co-operative effort of clergy and laity to enhance and carry on the redemptive activity of our Lord Jesus Christ. Both kinds of friars — the priest-friar and the lay — share in each other's vocation as far as they can. They combine in carrying on the administration, housework and the devotional life of worship in each friary, for Franciscans should seldom need to have servants. Did not the Lord Jesus get breakfast for some of his disciples? Our priest-friars and our lay-friars assist in giving parochial missions, schools of prayer, retreats, and any other direct works with and for souls, so far as we can. We are hampered by our lack of numbers. Like all other Religious Communities of the Episcopal Church, the Church asks work of us far beyond the man-power that our American Episcopalians provide us with.

Like all Religious, we dream of what we might do if there were more of us and we were all as holy as we ought to be. The hard reality is that the American Congregation of Franciscans consists of two small communities in the United States and one in England assisted — and this gives us pride

and hope and joy — by some 200 tertiaries, most of them in the United States but some in other parts of the world. Our friars have "Little Portion Monastery" at Mount Sinai, Long Island, and a "place" ("locus" as St. Francis would have called it), not yet properly known either as a mon-



astery or friary, in the Diocese of South Florida. We sometime dream of the establishment in the State's invigorating climate of a friary where our liturgical worship of the daily conventual mass and eight-fold form of the Divine Office can be carried out decently, with trained friars ready to be sent out "on the mission" and in conjunction with the friary a home for aged or invalided priests. It is a happy thing to establish choirs of Religious in various places to offer much daily worship to God. It would be a happy thing to have those who must be institutionalized established in places where they can find all possible spiritual privileges. At times many a "retired" priest and many a sick person finds himself in a state of spiritual privation.

To enter the Order of Poor Brethren of St. Francis certain preliminaries are necessary. First the aspirant seeks permission to come on a visit, perhaps several visits. Thus he gets some idea of what the life is like and the superiors get some idea of whether the aspirant gives evidence of fitness. If the latter is shown in signs of attraction to obedience, prayer and self-surrender, the aspirant becomes a "postulant" and an attempt is made to help him lead the full life of the Order so that he can judge for himself whether this life is meant for him. The postulancy lasts as long as the superiors desire, and can, of course, be terminated at the will of either party.

The next step is the novitiate. The aspirant has faced the question "Have I a vocation?" and the postulant, "Have I a vocation in this Order?" Both questions having been answered "Yes, so far as I can tell," the postulant enters the novitiate, during which the authorities of the community attempt to test and train the novice, so that a final decision on fitness can be reached. Our novitiate lasts as much over one year as the superiors desire in each case, although like the postulantcy, it can be terminated at any time.

After the novitiate comes three years under temporary vows. Therefore the total period of testing before a man can be proposed for election to final vows will be something like five years. The health of body and mind, in the case of laymen at least the equivalent of a high school education, freedom from the obligations of debt and marriage, and an effective resolution to endeavor daily all the rest of one's life to enter into the poverty, chastity and obedience of our Lord Jesus Christ are prerequisite to the finding of a vocation.

From the foregoing summary it should be plain that a minimum of fifteen months of intensive training in the theory as well as in the living of the religious life must be expected before temporary vows can be taken. During this probationary period we attempt to instill the fundamental principles of the Franciscan life

as they are set forth in our official "Commentary on the Rule." Our methods of community administration and government are to be learned from our "General Statutes." What a well-informed Christian should know to his soul's health is a question to be faced, and for a layman entering religion, instruction in what we call "practical theology" and in the Bible and Church history are needed. The priest-aspirant should be directed in more advanced theological studies. But for both priests and laymen training must be given in prayer and in liturgy to the end that we may fulfil the devotional obligations of our life as a means of becoming men dedicated to God. Toward the end of this training period our men are expected to learn how to take their share in our apostolate, and hence they must be taught how to give retreats, schools of prayer, missions, and the like.

Because we are convinced that holiness is wholeness — to use Goldbrunner's phrase — we are certain that some psychological tests are useful. Because we have in our community a priest who has been trained and also has had experience as a counsellor, we can attempt to give such psychological tests as will enable us to know something of the actual needs of our brethren, and therefore be able the better to help them become mature men of God. To this end we can offer individual counselling as well as training in the spiritual life. ●

PETER HINCHLIFF

● This article was written last spring. The first copy failed to reach us. The cartoon finally got through and we print it, though it does not take recent events into consideration. Fr. Hinchliff has promised another that will deal with the latest developments.

CHURCH and STATE in SOUTH AFRICA

SOME MONTHS ago I wrote for your editor an article on the present race-relations problem in this country, as it affects the Church. In that article I offered also to write at a later date some short account of the historical background to the present situation. This background I now endeavour to describe for you as clearly as is possible in a short space.

In the last century the present Union of South Africa was split up into as many states as the Balkans. There were two British colonies, the Cape and Natal, two main republics founded by the Boers (i.e. emigrant farmers of Dutch stock), and a number of smaller ephemeral republics. There were also tracts of land in African hands, parts of them protectorates under the British Crown, parts of them at least nominally independent, and parts of them of a status so vague as to defy definition. Up to the turn of the century, when the Anglo-Boer wars were fought and the old republics became British colonies, the race problem was of little importance, comparatively speak-

ing. For one thing it was, in sense, an external problem. It consisted of frontier wars and incidents. South African history of the last century is very largely a boring chronicle of one so-called 'Kaffir War' after another. Relations between European settlers and the Bantu people were external rather than internal. Both arrived in the country at about the same time. The Europeans came from the southern coast and moved north. The African came down from the north and the two races met and clashed all along the eastern and north-eastern frontier of the original colony.

Most of the Church's missionary work was done in the British colonies, where the official policy was liberal if paternalistic towards the black man. In the republics government policy was rather harsher, because the Boers had left the Cape Colony partly in protest against the way in which the British home government, as they thought, tended to favour the African as against the settler. It was also harsher because the republics had to be created and maintained by warfare against

the African tribes, who were at the time unsettled and roved across the country in movements dictated by their own internecine warfare. It was inconceivable, particularly in the Transvaal (the more northerly of the two republics) that Africans should ever be citizens of the state. But the church virtually attempted no missionary work in the Transvaal. There was a little more in the Orange Free State, the other republic, but there the government was in all things more stable and more moderate than in the north. There were signs that Christianity might prove an uncomfortable thing. The first bishop in the Transvaal had to force one of his white congregations to allow Africans to use their church. After the Anglo-Boer war the bishop in the Free State was one of those who pleaded most strongly that the republics should become colonies lest the African people be handed back to be governed by the Boers.

But the Church's attitude must not be misread in the light of recent happenings. Colonial, republican, and ecclesiastical administrators alike regarded the African as a backward savage which indeed he, for the most part, was), as childish or childlike (depending on the point of view), and as someone to be governed (perhaps for his own good), certainly not as someone who could take a responsible part in government.

But when the four states mer-

ged in the Union of South Africa in 1910, divergence in policy became more apparent. The Cape had inherited a liberal franchise policy which had been partly framed by C. J. Rhodes, the gold and diamond magnate, when he had been Premier of the colony. The test for voting rights was a civilization test. It was not entirely satisfactory (for who can really test a man's civilization) but it did make it possible for some Africans to vote. But the Boers regarded Rhodes as a man, who, for selfish financial motives as well as patriotism, had planned the Anglo-Boer war and had been determined to wipe out the republics. Any policy labelled with his name would be anathema. And their own traditional policy was diametrically opposed to his civilization-franchise. The Cape fought to retain its more liberal policy. John X. Merriman, Premier of the colony and son of a famous Bishop of Grahamstown, refused to vote for a constitution which began by invoking the protection of Almighty God and proceeded to entrench the colour-bar. In the end each colony retained more or less its own franchise, but the first Prime Minister of the Union was not Merriman, but General Botha of the Transvaal. The northern province (as it now became) dominated the cabinet for the first fifteen years of the country's existence.

That is not to say that there was an immediate triumph of republican policies, for the leaders of the

government were Botha and Smuts, men of much more liberal outlook than was usual in the north. But there was restrictive legislation which discriminated against the black man; and the educational work of the missionaries had not only given the African new knowledge, it had made them aware of limitations upon the application of that knowledge. The colour problem had also become an entirely internal one. Governments were no longer able to lead punitive expeditions against independent tribal chiefs, and hoped to settle things by warfare. The African was now the government's own subject. Too open oppression must provoke unfavourable comment from outside.

At the same time a new spirit was developing within the Church. In England the Anglo-Catholic movement had become imbued with socialist ideals which sent great priests to fight heroic battles in the English slums. And the Church in South Africa is to a very great extent the product of the Anglo-Catholic movement. The priestly ideal in this country was one which sent men to bring the Faith to the poor and the under-privileged, to fight their battles in matters of housing, of political and civil rights, of fair wages, and of social justice.

In 1908 William Carter had been elected Archbishop of Cape Town. He had been a priest in the slums of London, then a missionary bishop in this country,

then bishop of Pretoria (capital of the Transvaal). He had every reason to know what governmental policies were likely to be and what the Church's response must be. It is no accident that his biography, though it is a much slimmer volume than the lives of either of his predecessors, is the only one which contains a chapter called 'Political Comment'. Carter represented the new spirit in the Church over against the policies taking shape in the new South Africa.

In 1924 the government of the Union was placed in the hands of a Nationalist-Labour coalition (unthinkable elsewhere, but based in South Africa on the principle of protecting skilled white workers from cheaper African competition). This government was headed by General Hertzog, a Nationalist, but a Free Stater not a Transvaler. His government represented a step nearer the modern Nationalist ideal. The long process of legislation which gives 'the Minister' arbitrary powers of action was initiated in this period.

This 'Pact' ministry was succeeded in 1933 by a new coalition of Hertzog and Smuts, who between them commanded an overwhelming majority. It was a coalition created, not by political agreement, but by the demand of public opinion in the misery of the depression. But this ministry removed Africans in the Cape from the common electoral roll. By this time the black man was

objected to curfews and passes, restrictions on the right to buy alcohol and an ungraded poll-tax. These restrictions meant that ninety per cent of Africans jailed in the courts were sentenced for crimes which, if committed by a white man, would not have been crimes.

Nevertheless in these years before the second world war, the Church's attitude was that the problem was social rather than political and that the solution lay, not in condemning political policies as such, but in education and a gradual rise in the standards of living. Writing an account of the Province in Bishop Land's 'Anglican Communion,' Archbishop Darbyshire could still take this attitude as late as 1947. As long as Smuts was at the head of affairs (for he and Hertzog had parted company on the issue of participation in the war and Smuts had become Prime Minister) it was possible for the Church to believe and hope that, though things might be bad now, they were moving in the right direction.

But in 1948 occurred one of those coincidences which have marked Church and State relations in this country. The Smuts government, with its secure majority gained in wartime elections, was swept away by a nationalist land-slide. Dr. Malan took office as Prime Minister. Malan had refused to join the Smuts-Hertzog coalition and formed a 'Purified' Nationalist Party.

At the head of this radical, embittered minority he had sat in opposition to first the coalition and then the Smuts wartime cabinet. Now his new government represented the triumph of Afrikaner Nationalism. Malan was not a Transvaaler and as he grew older it became more and more difficult to recognise in him the radical republican. Yet his was an extremist government committed to a formal policy of apartheid. For the first time in South African history it was to be the official theory (as well as the unacknowledged practice) of the government to aim at absolute separation between people of different colour.

In the same year Darbyshire died in England, just before the Lambeth Conference, and Geoffrey Hare Clayton was elected to succeed him as Archbishop. He was not the man to miss the significance of the new situation or to talk of education and living-standards as the answer to a deliberate political policy. An ugly, dynamic little man, with a reputation for rudeness and misogyny, he was the antithesis of his gentle, beautiful predecessor. Clayton was a great statesman, without any of the statesman's love of diplomatic compromise. Where government policy seemed to him to conflict with Christian principle, he condemned it outright without fear of being labelled as a 'political prelate.' He was, at the same time, able to express himself simply, tersely, and with

precision — never, at least in his public and official utterances, giving offence needlessly by a careless choice of words. It was clear to him that it had ceased to be possible to talk of gradual future improvements. The country was moving in the wrong direction.

The long process of driving statutory wedges between the races ran its course, provoking from the Church an equally long string of protests. The tempo of the conflict was quickened in the early 1950's by the resignation of Malan and the succession of J. G. Strydom to the Premiership. Strydom — 'The Lion of the North' — was a Transvaler and one of the most faithful of the hard-core of Malan's 'Purified' Nationalists. (Yet it must be admitted that he, too, seemed to be mellowed by the responsibilities of supreme office).

The conflict culminated in the notorious 'Church Clause' in a bill presented to Parliament by Strydom's Minister for Native Affairs, Dr. Verwoerd. This clause was to make it possible for 'the Minister' to prohibit the attendance of people of one colour at services held in an area reserved for people of another colour. Africans worshipping at a 'white' church could then be sent to prison and so could any priest who allowed them to do so. After consultation with other bishops, Clayton wrote to the Prime Minister, protesting in the clearest, most impressive terms against this final

outrage. His private conversation with those around him showed that he was preparing himself to face the very real prospect of imprisonment. But the Archbishop died while the letter to the Prime Minister was still unposted on his desk. His death, and the great volume of protests which came from Christians of every denomination made it virtually impossible for the clause to be implemented. Laymen, sure for once that this was not the Church interfering in politics but the politicians interfering with religion, came out strongly in support of the bishops. There was, at any rate in practice, some measure of retreat by the government.

The election, as Clayton's successor, of Dr. de Blank, who was already famous for his outspoken championship of social justice in the East End of London, was a symptom of the Church's realization of its need for strong leadership. When Mr. Strydom died recently he was succeeded by his Minister for Native Affairs, Dr. Verwoerd. And the final coincidence in the story appeared. Here were two men, both born in Holland, and each known widely for his adherence to his principles. And those principles were sharply opposed to each other. There had been no crisis, since that date, on the same proportions as the 'Church Clause' crisis, but a continual uneasiness exists, which leaves one for ever uncertain when there may be an open irreparable rupture. ●

PRAYER IN ALEXANDRIA

*Part three in a
series on Prayer in the*

Early Church

by Sister Elspeth of All Saints

THE DEATH of St. Antony in 356 is a landmark in the history of the desert fathers. His own followers were hermits rather than monks, though he had given them some kind of a Rule. But when St. Athanasius, as Patriarch of Alexandria blessed the Rule of Pachomius about 360, a new era in monastic history had begun. This Rule did not prescribe true community life, even though thirty or forty men might live in one house, for they still had a good deal of independence in choosing their own occupation; but it was a safeguard against the vagaries of individuals.

It now becomes possible to answer more accurately the question, Why did these men flock to the desert? For in the fourth century a monk named John Cassian, trained at Bethlehem, spent a few years visiting the hermits of the Egyptian desert, studying their habits, and collecting the sayings of some of the most highly respected abbots. He afterwards

founded the celebrated abbey of St. Victor near Marseilles, well-known as a home of prayer and liturgical study. His two books, the "Institutes" and the "Conferences" were used by St. Benedict in compiling his own Rule.

The study of these books leaves us with no doubt that the true driving force of this new enterprise was the same as that of St. Antony from the first: the following of Christ, the personal love of Christ, the desire to become like Him in whatever way He should lead. But the desire to follow gradually took shape in three directions: Self-discipline, prayer and work. (The work might be part of the self-discipline, or to provide for the needs of the poor). The self-discipline is only a means to the end of more complete self-surrender and union with Christ; but it never becomes unnecessary, because man is never free from some form of self-seeking. It helps him to return to that intimacy with God which in the Genesis story he is said to have lost. Most certainly it sets his feet on the way of prayer, the main point. What kind of prayer, especially? They called it "Contemplation". And what is contemplation? The vision of God. We have come back to Irenaeus.

Now this idea of contemplation among the hermits of the desert was by no means a new thing in the world — far from it. It had parallels in many parts of the Eastern world at that same time. It had been talked of by the Greek intellectuals who claimed

to be followers of Plato. We can not be sure in what sense Plato made it part of his own scheme, but it was quite prominent among those who called themselves Neo-Platonists. They had a high aim, though it was based on ideas irreconcilable with Christianity. Their God was the Absolute, the Passionless, the Unknowable. They sought Him by self-discipline, indeed, and by rising above their earthly nature till they themselves became passionless: sometimes in wonderful hours of silence believing themselves "alone with the Alone." This they called the "Ecstasy," which simply means "getting out of yourself." It fascinated the Jewish philosopher Philo and has always fascinated some people. But you cannot make it Christian. It is more like the Oriental cults popular today.

The great solitaries of the desert did not want anything like that. They had learned to think of God in the language of Holy Scripture, from the prophets who knew Him as the living God, the great Lover of His people, with whom, nevertheless, they sometimes spoke as a man with his friend. In spite of their austerities the highest point of prayer for them was Joy and Wonder. Not their Joy, but His Joy. Their discourses speak of the Joy of the Creator in His handiwork, in the perfecting of His universe, in the Hope of its completion; in the daily wonder of the light breaking through darkness, and of hard hearts broken in repentance. All

shared by others who could not put their thoughts into words but saw the daily miracle of the little gardens springing up in the desert, and other parables of the mercy of God among the wild creatures of His Hand.

"The wilderness and the solitary place shall be glad for them; the desert shall rejoice and blossom as the rose. They shall see the glory of the Lord and the excellency of our God. In the wilderness shall waters break out and streams in the desert." Isaiah 35:1, 6, 7. We can afford to shut our eyes to the exaggerations, the rivalries, the pillar saints. Something was going on of which the fruits are still with us.

But there were other lovers of prayer not so far away, who had been brought up under a different tradition, under the Greek classics; and these felt, as did Philo the Jew, that all this ancient learning had been a training for the gospel. Before St. Antony found his way to the desert, the city of Alexandria was among the most cultured in the East. The conquests of Alexander had brought to Egypt a line of kings who were ambitious to make their realm a center of Greek civilization. They had given it great libraries, a port equipped for trade with the whole Mediterranean and a magnificent lighthouse. In the third century its Greek population shared with the Jews (of whom Philo says there were a million) privileges far above the native Egyptians. Christianity took

not here early, and had few disabilities until the persecution of Severus in 203: it had a Catechetical School for catechumens and also for discussion of theology.

There were heretics in the Church already, as we know from the New Testament. The best known were the Gnostics, the "men who know" (from the Greek word for knowledge). But the Jews, and the Christians also, used this word "Gnosis" for the knowledge of God. St. John has two words for knowledge which he keeps quite distinct: the knowledge that comes by revelation or intuition, and the knowledge which we get by experience, cultivating our minds, using our powers of observation with eyes enlightened by grace. This use comes all through the New Testament. There is a perfect example in I John 5:20. Now it came to pass that about the year 180 there came to Alexandria a young Christian scholar with a Greek education and a Latin name — Pappus Flavius Clemens. This young man soon became headmaster of the Catechetical School. He lost no time in declaring that the Gnostics were not really the "men who knew." The true Gnostics were the sincere Christians who knew God in their prayer life and in their daily walk.

St. Clement of Alexandria wrote many books; three of them are complete and deal with every subject within the Christian life and prayer. They are called Pro-

treptica, Paedagogus and Stromateis: Prelude, Instructor, and Miscellanies. Of the two commentators available to this writer two do not even try to make a summary of their contents — the field is too wide. They try to interest or amuse you, or just to defend him from the charge of heresy. A third, being a religious as well as a scholar, does seem to have a grasp of what St. Clement was saying — Fr. Waggett, S.S.J.E., now at rest. He finds the Paedagogus quite as revealing as the Miscellanies — partly because the saint never worked any point up to a final conclusion, and partly because he found the love of God everywhere.

The Paedagogus is obviously a schoolmaster. He is insistent upon everything (absolutely everything Father Waggett says) that concerns good breeding and good manners, even table manners, as part of Christian duty. "A Christian must not slouch over the table, nor cross his feet; he ought to be able to support himself." But woven in and out of these sublunary matters is a spiritual meaning. The suggestions about the wearing of garlands lead to a meditation on the Crown of Thorns. The demand for composure and calmness means a constant direction of the soul to God. Some one had asked "Must we keep this up all day? Can't we relax a little at supper?" "What! Could a really wise man wish that the Divine Word should be absent from us just for the even-

ing meal? For He is never able to withdraw from his beloved servants; no, not even when they sleep. For the Heavenly Wisdom is perfect and complete, being indeed an understanding of all concerns, human as well as Divine: it embraces and enfolds the universe, and thereby becomes an art of the whole life. And therefore He is at all times present at our side."

That is the point. The heavenly Wisdom embraces all reality and has a message for every channel of our apprehension. It is the meaning of Paedagogus: an art of the whole life.

Here is a word from the third book, the Miscellanies. The way to the goal of contemplation is found in Holy Scripture. It influences us in two ways. As we read it, it increases in our souls the light we have already; but more, it kindles in us a new life-fire that never burned there before; and guides our inward eye to just that kind of contemplation which it is best able to receive. And so it comes to us as nothing strange, but as an understanding of the homeliness of our life in God.

"In each man God has planted a new emptiness which He alone can fill. In each He has created a several infinity of desire; and in a fresh way for every man, He becomes — all praise to His most adorable, most beloved Name — the rewarder of them that diligently seek Him."

Here we touch hands for a moment with St. Clement of Alexandria. We hope to have time another day to show what he has in common with those fathers of the desert whom he did not know — though they also in a different way practised "an art of the whole life."

No account is given here of Origen, who succeeded Clement at the Catechetical School and afterwards became the greatest scholar of his day. He believed as firmly as Clement that complete self-dedication to God was the highest way of Christian life, and he lived in extreme asceticism. But his ambitions were different. He planned to make a Commentary on the whole Bible, and he very nearly did. Also he wrote a short treatise on Prayer largely made up of quotations from Scripture, developing the injunction "Pray without ceasing." Prayer should be the background of all our life. Since we are made in the image of God, our minds should always be directed towards Him in acts of pure worship. Origen's thoughts on this subject are in harmony with Clement's.

Clement and Origen were orthodox on the greater doctrines of the faith. The accusations of heresy levelled against them (especially Origen) deal mostly with speculations about the future of man and the universe, on which the Church had not as yet made any clear pronouncements. ●



By Robert Lessing

"I AM GOING TO JOIN THE CHURCH"

THE CHURCH'S ONE FOUNDATION

THE VIEW of the Christian concept of the Church as the Mystical Body of Christ, let us look at a familiar error which we find even on the lips of unenlightened Christians:

'I am going to join the Church.' How shallow this statement appears as we consider it in the light of the title picture and the truth it illustrates. How profoundly pitiful and hopeless. If it is true and the picture, then the Church is of man and not of God.

What help, what comfort, what hope is there in human institutions? Left to his own devices man has made many shiny baubles to beat over in an excess of pride.

In their turn, each of these achievements has been turned by man against man to wreak physical or spiritual destruction. With his creations, man is still powerless to get beyond the rim of the world except through the mechanism of physical death which transports him only as far as the

horrible darkness of the unknown.

Is it man's destiny to swing through human life with a proud step which becomes increasingly and imperceptibly unsure, prating of success, spending himself in accumulating a pile of tinsel which moth and rust corrupt; and then to stand at the end forlorn and fearful, his pride shattered, his power inadequate to cope with the forces that lie unknown beyond the door of death? Yet this is the typical way of the majority of adventurers in life, shorn of the axioms and slogans with which men vest their foolishness to give it meaning. A proper epitaph for unredeemed man would be this: 'John Brown's body lies a-mouldering in his grave — and his soul hovers nearby, fearful of venturing into the unknown.'

'I think I'll join the Church,' — indeed! Is the Church only a lodge or a club which we may join or quit as it suits our fancy? Did John Brown's body join the Brown

family? To say that the Church is less than a human family is to deny the words of our Blessed Lord who said, 'He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me.'

The prevailing tendency to equate the Church with clubs and lodges accounts to a great extent for the failures which vex the priest in his struggle to nurture the worship, teaching, and social life of his parish family. If he is a conscientious priest, he must make all his plans on the promise that the Church is the Body of Christ. He cannot lower his standards to the level of human taste. He cannot design his worship services to compete with secular institutions on the level of entertainment. He cannot dilute his teaching to make it more tasteful to people who dislike a challenging diet. He cannot permit the social aspect of his program to operate in terms of the conventions, segregations and shallow values of fraternalism.

The result of this necessarily unbending policy by the priest is that too many of his people come to the conclusion that the Church is uninteresting and unsatisfying. They will spend endless hours practicing the 'work' of their lodge, and as many hours grumbling about the meaningless ritual and rigid discipline of the Church. They will refuse to sing in the choir because the hymns are dry and dull in comparison to the jaz-

zy, lighthearted, and sentimental nonsense that they sing at the club to prove that they are jolly fellows. They will refuse to work on the Altar Guild because they are 'so busy, you know, and don't want to tie myself down.' Yet when the priest tries to point out to them that they owe something to the Church, they accuse him of being narrow-minded, and go against lodges. It is not that the priest is against lodges and clubs but simply that he gets awfully tired of having to carry out God's will with one eye on the social calendar; of having to delay, postpone and cancel meetings, dinners, choir rehearsals, and other activities again and again because there is something else going on at the same time; and of missing half of his congregation when he does finally take the bite in his teeth and set a date for a function, because they are occupied elsewhere. Did you ever hear of a lodge stepping aside for a Church function? Shocking idea isn't it? 'Wist ye not that I must be about My Father's business.' Does that not have something to do with following Him?

The trouble is that our people fail to make the proper distinction between the Church and their lodges and clubs. Actually they are entirely different things. But people tend to make a comparison between the enjoyment which they get from both, and invariably conclude that the secular institution is the more satisfying. Why shouldn't it be if what the

trying to satisfy is their carnal
? The Church is devoted to
rifying God, not man. The
ne things apply to the teaching
d social programs of the parish.
e Church comes out second-
st almost every time because
members of the parish have
comodated themselves to a
ndard of values in which their
f-indulgence is supreme.

While we need not garner any
isfaction from it, this tendency
choose the secular rather than
sacred is not a novelty. Moses
ght against it. So did Elijah,
o worded the choice in pertin-
and unambiguous language:
oose ye this day whom ye
ll serve: God or Baal!

The inconvenient thing about
king the choice on Elijah's
ns is that when you choose
d, you find yourself bound to
a. Christianity is not a part-
e recreation to be sandwiched
between other pursuits. Mon-
may be lodge meeting; Thurs-
at two may be bridge club;
Saturday night may be the
e when the gang gathers for
oe-down — but you can not
by with setting aside an hour
e in a while on Sunday as
d's time. It doesn't work that
y. 'I am the Vine and ye are
branches . . . If a man abide
in Me, he is cast forth.'
de means live!

are you abiding in the Body of
list or are you not? That is the
v question you have to answer
settling this tension between
secular and the sacred. You

are not asked to 'give up' your
club or lodge, but you are bound
to relate them and everything
else you do to your life with Him.
The question is: where do you
abide?

All that we have said thus far,
of course, has a direct relation to
this matter of joining the Church.
It is only when we confuse the
Church with lodges and clubs
that we talk about joining the
Church. How can one join an or-
ganism such as the one in the title
picture? It should be perfectly
obvious that one does not join a
body. My arm did not join my
body and your arm did not join
your body. Our arms were born
into our bodies. Likewise, we are
born into the Body of Christ.

How can these things be? Do
these words strike a chord of re-
membrance in you? Yes, it was
Nicodemus who uttered them
when Jesus told him that he must
be born again if he wished to en-
ter the Kingdom of God. 'Born
again?' said Nicodemus. 'Why, I
am an old man. How can I be
born again?' The ever-patient
Lord — the God who endured
humiliation for Nicodemus (and
for you and me) replied, 'That
which is born of the flesh is flesh;
and that which is born of the
Spirit is spirit.' Flesh stops at the
rim of the world and decays.
Spirit is eternal.

God is pure Spirit. His Son is
pure Spirit. His Son's Mystical
Body — the Church — is Spiritual.
And flesh cannot inherit the Spirit.
Neither can corruption inherit in-

corruption. If you would live the Life of the Spirit, you must be born of the Spirit.

Nicodemus had a better reason than we have for not knowing any better than to ask, 'How can these things be?' He could not yet understand Jesus' words: 'except a man be born of water and of the Spirit he cannot enter the Kingdom of God.' We have every reason to understand for we have access to the Prayer Book. What excuse have we for not being familiar with the words of the Sacrament of Holy Baptism:

... call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will grant to this child that which by nature he cannot have; that he may be baptised with Water and the Holy Ghost, and received into Christ's holy Church and be made a living member of the same.'

There is your spiritual birth — in Holy Baptism. In this Sacrament you are made a living member of Christ's Holy Body, the Church. A living member, like your arm is a living member of your body. How could anyone read the Prayer Book Sacrament of Holy Baptism and then talk of joining the Church — much less talk of quitting?

We are not members of Christ's Body by the accident of our birth into the human race. Nor do we become members of His Body through some indefinable decision for Christ. The fact is that we are made children of God and members of the Body by adoption. The

word adoption takes the matter out of our hands entirely and places it a whole eternity above and beyond the 'right hand of fellowship.'

It is God who says who enters the Church and on what terms — not the man who stands in the pulpit offering membership in human society. 'Ye have not chosen Me, but I have chosen you. Let us keep that straight. The Lord God made the rules of life, not man. The Lord God sent His Son into the world to proclaim those rules and to etch them into the nature of things: 'I and the Father are one. No man cometh unto the Father but by Me.' Baptism is the means wherein we come by Him, or, as the Prayer Book puts it, 'wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.' If that makes Baptism symbolic, then nothing in all this universe has any objective value.

Look at our picture of the Church. It begins in the world with a Birth. It was through the Birth that the Lord of Salvation entered into the world. At the Birth the Body of Christ begins its ascent to Glory. By our birth in Baptism, under His Staircase, we begin our ascent through His Body. In His Birth in the stable He brought into being the true humanity. We come to the manger to be reborn into it. This true humanity finds its life at the Source of all true Life — in God Himself. This true Life is communicated to fallen humani-

rough the only possible channel, the Mystical Body of Christ. Between the Glory of God the Father and the darkness of the world there is nothing but empty space, so vast it swallows planets into insignificance — nothing, that is, but the Body of the Saviour. He created a spiritually alive humanity, and gave a spiritual path through which fallen man could be born into it.

So we do not join the new humanity. We are joined to it. We are made members of Christ by adoption, by His act — members of His Body, organs in an organism, living cells in a living Person. This is a distinction we have not to get clearly fixed in our minds — the distinction between

an organization and an organism. We join an organization; we are born into an organism. We may quit one organization and join another. We can never quit an organism into which we are born. We may, it is true, become a useless member, like an arm that is paralyzed; but we cannot discontinue our relationship with the organism which was given us at our birth. By the same token our responsibility to an organization is to pay dues and to attend occasional meetings. But our responsibility as members of the Divine Organism of Christ's Body is to surrender ourselves wholly and completely to the Divine Plan. 'Thy Will be done' in me as it is in Heaven. ●



*The Convent of Saint Helena, Newburgh, New York.
Feast of Dedication, October 2, 1953*

A Cup of Mystery

BY BRUCE REDDISH



AMONG the altar vessels of St. Peter's Church, Perth Amboy, New Jersey, there is a Colonial chalice which is unique among those in the American Church and possibly in the Anglican Communion. It is of English manufacture and dates from the early part of the eighteenth century. It is small — only 4¾ inches high — of a type common at that period with a paten which also serves as a lid, and was obviously used for private Communion. The extraordinary thing about it is the decorations on the cup, which must have been most unusual at that time. On one side of it there is an engraved representation of the crucifixion with an angel catching the Precious Blood in a chalice. On the other side there is a laurel wreath surrounding the inscription, "Hic est Calix Sanguinis mei Novi, et Eterni Testamenti, Mysterium Fidei, Qui pro Vobis et pro Multis Effundetur in Remissionem Peccatorum." As you may notice, this is not from the Prayer of Consecration in the Latin Prayer Book of the Church of England, but from the Roman Canon of the Mass. Around the base of the chalice there is also the text, "Sanguis Meus est Vere Potus."

Little is known of its history, but it was presented to the church in 1728 by Mrs. Talbot, the widow of the Rev. John Talbot. St. Peter's Parish dates from the latter part of the seventeenth century, and among the clergy of the church

New Jersey at the beginning of the eighteenth century there was John Talbot about whom there is told one of the strangest stories in the early history of the church in this land. He was Rector of St. Mary's Church in Burlington, and in 1722 he returned to England. There was about that time considerable agitation in the colonies about having a Bishop sent out from England to shepherd the Church in this land. It was really under the jurisdiction of the Bishop of London, but that meant little to the scattered parishes in the Colonies. For various reasons nothing came of it, but it was about this time, while Mr. Talbot was in England, that the events which we have referred to are reported to have taken place.

Bishop Leighton Coleman in his history of the American Church gives us an account of this which we quote:

While these various negotiations were pending, it is said that some priests were consecrated in England as bishops for America. The first was Robert Welton, rector of Whitechapel, London, who is reported by some to have been consecrated in 1722 by Ralph Taylor, who had himself been consecrated by three of the non-juring bishops, Spinckes, Hawes, and Gandy. Taylor and Welton were supposed to have consecrated Talbot, the rector of Burlington, New Jersey, in the same year. These two clergymen came to America, the latter returning to

Burlington, and the former becoming rector of Christ Church, Philadelphia. There may be room for the doubt still felt as to their consecration, and there is little presumption in favor of their having officiated as bishops. If so, it was but occasionally and privily." However, Bishop Coleman later quotes from a letter addressed to the Bishop of London by the Rev. Philip Stubbs, secretary of the S.P.G. under date of Apr. 16, 1725 in which he says that Mr. Talbot had apparently shortly before that time. "convened all the clergy to meet, put on his robes & demanded Episcopal obedience from them. One wiser than the rest refused, acquainted the Govr. with the ill consequences thereof, the danger he would run of losing his Govm't, whereupon the Govr. ordered the church to be shut up." This seems to have put an end to Talbot's episcopal claims, although in the light of later evidence it is now conceded that he was actually consecrated as recorded above.

The chalice and paten must have been brought back by him from London. Whether he had it made there or acquired it otherwise is of course not known. It is not impossible that it was originally made for recusants and later fell into the hands of non-jurors. This would account for the words from the Roman Canon, which are otherwise difficult to explain. So there is about it a mystery which offers food for speculation, but with little hope for solution. ●

THE SEMINARISTS ASSOCIATE

History

IT OUGHT not to be necessary to provide an apologetic for the existence of Religious Orders within the Church, yet even today one hears the question asked by some "What do you do?" It usually takes some time to convince the enquirer that "doing" follows "being" and that the works undertaken by a Religious Community are simply the overflowing love of God which reaches forth from the Cloister into the world to bring to all men the life of Christ. One of the ways in which the Order of the Holy Cross has sought to do this has been through the various Rules of Life for clergy and laity by which men and women are united with the Community in sanctifying their life and work for God.

It was not until 1945, however, that a specific Rule for seminarists came into existence. Previously the young men who were studying for the priesthood and wished to follow a Rule of Life connected with the Order could be members of the Society of the Oblates of Mount Calvary, the Confraternity of the Love of God, or the Confraternity of the Christian Life. However, it was realised that the Oblate Rule was not best suited for seminarists, and the two Confraternity Rules, valuable

in themselves, scarcely met the need of a deeper spiritual discipline specifically applicable to theological students. In September of 1945 the Rule of the Seminarists Associate was formed based largely on the time-tested Rule for Priests Associate. The Father Superior became its first Director and some of the students at General Theological Seminary were enrolled as its first members.

The Need

A Rule of Life for Christians is a necessity is an unquestioned principle of the spiritual life. We are not apt to arrive at our goal if we do not keep it in mind. The Church, of course, provides a general Rule of Life for all of its members in the Catechism statement of one's "Bounden Duty." But such a general rule needs to be implemented according to one's particular vocation within the Body of Christ. The purpose of every Rule is to center our lives consciously and deliberately upon God and His will for us in the state of life to which He has called us. Each particular Rule will necessarily stress certain features which are appropriate to one's particular vocation.

One of the great difficulties for a seminarist is to provide for the development of his spiritual life while he is actively involved with

necessarily rigid routine of life which is required in seminary. There is always the danger of becoming so concerned with the immediate and practical that one is at hand of preparing for the priesthood through studying dogmatic theology, Biblical criticism, parish administration, and count-related courses, that one often loses sight of the deeper spiritual life of his vocation. It is not enough to train our minds. We must also deepen our consecration and strengthen our wills in the spirit of worship and loving service to God and the brethren.

The Seminarists Associate Rule has as its purpose the focusing of the student upon the worship of God as central to his priestly life. The life of our work for God stems primarily from our worship of God. If this is lacking one loses the true perspective about the priesthood. What we are is ultimately more important than what we do as priests. It is by our faithfulness in our communions, meditation and prayer that we are formed into the likeness of Christ in which we are to radiate in our lives. It is imperative in these days of increasing secularity that the life of a priest, and consequently of the young man training for the priesthood, be centered on the worship of God. The chapel, not the classroom alone, is the source of his effective ministry.

The Rule

In order to train the seminarist whose worship is primary in his priest-

hood — his personal consecration to God — the Rule of the Seminarists Associate sets down the minimum requirements which will help him to put God first in his life.

The Order's Rule for Seminarists involves:
Duties:

1. To assist at Mass with special intention for the Order on, or during the Octaves of, the two Festivals of the Order (the Invention of the Holy Cross, May 3rd, and the Exaltation of the Holy Cross, September 14th).

2. To be ready to render personal service in the work of the Order when possible, and to assist in its maintenance if able to do so.

3. To try to observe a Retreat of three days at Holy Cross or wherever it may be convenient.

4. To report to the Director, in writing, during the Ember days of Lent and September.
Rule of Life:

1. To communicate on all Sundays and Prayer Book Festivals, and always fasting from midnight before. To make daily, except when communicating, an act of spiritual communion.

2. To attend or say privately Mattins and Evensong of the Book of Common Prayer, daily.

3. To give fifteen minutes daily to meditation. At least once each month the subject to be the Priesthood.

4. To practice intercessory prayer daily.

5. To use daily the Collect for

Cambridge, New Haven, New York, Philadelphia, Virginia, Ohio, Illinois, and Wisconsin. It is particularly gratifying to have the kind and generous support of the principals of these Seminaries.

One other way in which the Director tries to keep in personal touch with the Seminarists is by sending out monthly letters with suggested reading lists of books on moral theology and ascetical theology, as well as providing lines for suggested meditation material. By such letters with individual Associates the Director is able to give each Associate assistance in the developing and opening of his spiritual life.

Since its foundation in 1945 the Seminarists Associate Rule has provided a firm foundation in the spiritual life to countless numbers

of priests of the Church, many of whom have continued their spiritual bond with the Order as Oblates of Mount Calvary or the Priests Associate — the latter group now numbering over 450 members.

One last point may be mentioned. Through following the Seminarists Associate Rule some of our Associates have discovered a vocation to the Religious Life. At present five of our twelve members in the Novitiate were Seminarists Associate of the Order.

We ask your prayers for God's continued blessing upon our Seminarists Associate and all who are being trained for the sacred priesthood of the Church, — that their lives may be consecrated to the glory of God and the benefit of His Holy Church. ●

BOOK REVIEW



THE DAY OF LIGHT. The Biblical and Liturgical Meaning of Sunday. By H. B. Porter. The Seabury Press, Greenwich, Conn. Pp. 86 with index. Paper \$1.75.

Fr. Porter expounds the theological and liturgical significance of Sunday from the point of view of the three great events associated with the First Day of the week: the Creation of light; the Resurrection of Christ; and the Gift of the Holy Spirit. This fresh and exciting approach brings out clearly the meaning Sunday can have in the devotional life of the parish and the individual. The book will serve as an excellent text for a study group and is a must for the parish library.

—B.S.



A LIFE TO GIVE, reprint from ACNews, gets preview by the editor, Fr. Beck. Sister Josephine, Fr. Terry and Dr. Casserly, at Margaret Hall Conference.

COMMUNITY NOTES

THE ELECTION of Fr. Taylor as Superior necessitated changes in the Officers and other appointments of the Order, since prior to his election he had served as both Assistant Superior and Novice Master. Fr. Tiedemann has returned to West Park from Santa Barbara, where he founded the Order's work at Mount Calvary, to become the Assistant Superior. Fr. Terry has been appointed Novice Master with Fr. Turkington as his assistant.

Fr. Parsell, who returned from Africa in July, has taken over as Commissary for the Liberian Mission. Fr. Lee Stevens has been trans-

ferred to West Park from St. Andrew's, and among other duties has been given the supervision of the Junior Professed.

Fr. Turkington has been made Director of the Oblates of Mount Calvary and the eastern Priests Associate. The other Directors at West Park remain the same: Fr. Terry of the Seminarists Associate; Fr. Hawkins of the CCL; and Fr. Harris of the CLG.

In August Fr. Packard went to the Missionary District of Central America to give a clergy Retreat and a series of conferences. Nearer home Br. Francis was on the staff of the

York Diocesan Young People's
ferences at Wooster School, Dan-
Conn., the Junior Conference
held one week and the Senior
next. Fr. Smith and Br. John
at the St. Michael's Conference
Young People, held under the
ices of the Catholic Clerical
on of New England at South Bos-
Mass.

ST. ANDREW'S

Gunn continues as Prior of St.
Andrew's, with Fr. Bicknell as Chap-
of the School. But Fr. Baldwin
been transferred to St. Andrew's
on Mount Calvary. He will take
the outside mission work which
been handled for the past few
rs by Fr. Stevens. Br. Charles,
spent the last half of last winter
e, has now been assigned to this
ase and will teach chemistry in
School.

When the Brethren returned to St.
Andrew's from Chapter, they were
n caught up in conducting Re-
ts, entertaining visitors, and
ve all preparing for the opening
School.

BOLAHUN

The Liberian Government has
He Fr. Parsell a Grand Command-
of the Star of Africa in recognition
his more than twenty-five years
service to the Church and people
that country. This is an honor
ich was richly deserved. Unfor-
ately he had left Africa before the
ard was bestowed. It was received
him by Bishop Harris, who will
ng it to this country when he
nes. We shall try to have a pic-
e of it for you someday.

FATHER WHITEMORE, O.H.C.

Entered into Life

September 24, 1960

May he rest in peace.

MOUNT CALVARY

Fr. Packard has been appointed
Prior of Mount Calvary to succeed
Fr. Baldwin. Fr. Packard is well-
known at our western House, having
been stationed there 1956-59. With
him, he has Bishop Campbell, Fr.
Adams and Br. Michael. Fr. Smith,
at the conclusion of the Mission at
UCLA which with Fr. Terry he is
to conduct this month, will go to
Mount Calvary to stay until March.

In August Br. Michael gave two
Vacation Schools of Religion, at Holy
Trinity Church, Alhambra, Calif.,
and at Trinity Church, in Santa
Barbara, Calif.

ORDER OF ST. HELENA

August is family-reunion month in
the Order of St. Helena. Sisters come
home from Mission and rest. The
Kentucky Sisters come to the Mother
House, and the words of Psalm 133
become ever more significant: "Be-
hold, how good and joyful a thing is,
brethren, to dwell together in uni-
ty!" This year, the family is bigger
than ever before—25 in all including
our two new postulants. While we
were serving 80 people lunch on St.
Helena's Day, one Sister asked,
"Where'd the crowd come from?"
Then she stopped to figure, "Between



... four of our junior-professed in the monastery north garden at West Park.

Holy Cross and us, *we're* a crowd."

Every one was home by supper on the 17th, in time for a few pre-retreat meetings and many tours, guided and otherwise, of the new Chapel. The Superior visited with us for two days and celebrated the festival Eucharist on St. Helena's Day which, God willing, was our last outdoor Mass on our Patronal festival. It was a very happy day for us all, family and friends alike. With Compline we began our annual ten-day retreat. It was a fine retreat conducted by Father Robert C. Smith, S.S.-

J.E. The Superior returned at the close of the retreat for the annual Chapter, and on August 30, he received the temporary vows of Sister Paula.

Work went on as usual on the new Chapel during the retreat, and even on St. Helena's Day, although on the latter occasion the workmen were so quiet and considerate that only a muffled tap now and then betrayed them—and there wasn't even that during the consecration. The walls were finished and the roof put on during retreat. Around our part of the country there is a custom variously referred to as "topping off," "flying the bush," or a "ridgepole party." when the roof is raised for a new building, the workmen fasten a bush or branch to the ridgepole, and the owner is then expected to treat them to beer. No one seems to have done any systematic study of this custom, but it appears in one form or another in various times and places, and probably had its origin in some ancient type of pagan "blessing of the house." Certain trees were once held to be sacred to particular gods—the oak to Thor, the olive to Apollo, and so on—and a logical way of invoking the blessing of a god would have been to fasten a branch of his tree to the house. A feast would quite naturally have accompanied the ceremony. The custom, shorn of its heathen associations, seems to have carried over into Christian practice in many parts of Europe, and thus naturally to have been brought to this country—in this area most likely by the Dutch.

Whatever the origin or the name, the roof is up and the bush has been

down on the new Chapel of the Con-
vent of St. Helena, Newburgh. Each
day when the workmen leave, some
one Sister goes to the new building
and prays. Thus even the partially-
complete structure is already a house
of prayer.

VERSAILLES

Margaret Hall students come from
a fairly wide geographical distribution,
with Kentucky as a solid core, and
they reflect this distribution in their
choice of colleges. Three of our 1960
seniors will be at the University of
Kentucky this winter, and two of
them at Center College in Danville,
Kentucky. One each will be at Ohio
State, Lake Erie, near Cleveland,
Beloit in Wisconsin, the University
of Mississippi, Sophie Newcomb in
Louisiana, Stetson in Florida, Wil-
liam and Mary Professional School in
Virginia, and Katherine Gibbs in
Boston.

Our swimming pool has been used
a good deal this summer by a group
of local boys and girls who come and
work in office and grounds for an
hour or so and then go swimming
under the chaperonage of Miss Elisa-
beth Freeland, who also supervises
the work hour. It is an arrangement
that has great advantages for every-
one concerned, but takes genius to
organize.

St. John's Church Vacation School
used the Lower School Cottage and
the grounds for ten days in August,
while their parish house was being
enlarged and was not available.

Five sisters left Versailles in the
school station wagon after breakfast
on August 15th, and arrived at Forge
Hill for Vespers the following day,
all ready for Chapter and Retreat.
The other two Versailles sisters re-
ported in, on the 14th and 17th re-
spectively, from Ann Arbor and
Texas.

OCTOBER APPOINTMENTS

October

- 2-3 Fr. Spencer. New York, N. Y., St. Mary the Virgin. Sermon and address.
- 2-9 Sr. Mary Florence. Stroudsburg, Pa., Christ Children's Mission.
- 3 Fr. Hawkins. Norwalk, Conn., St. Paul. Clergy Quiet Day.
- 3-4 Fr. Parsell. Rutgers College, N. J. Conference.
- 7 Sr. Marianne. Florence, Ky., Grace. Address.
- 9-14 Fr. Turkington. Kalamazoo, Mich., St. Luke. Mission.
- 9-14 Fr. Spencer. Battle Creek, Mich., St. Thomas. Mission.
- 9-14 Fr. Smith. St. Joseph, Mich., St. Paul. Mission.
- 16-21 Fr. Spencer. Hutchinson, Kansas, Grace. Mission.
- 18-19 Fr. Hawkins. Rock Point, Vt., Conference Center. School of Prayer.
- 19 Fr. Parsell. Fredericksburg, Va., Trinity. Address
- 22-23 Fr. Parsell. Philadelphia, Pa., St. Elizabeth. Address and sermon
- 22-23 Sr. Jeannette. Wheeling, W. Va., Conference Center. Retreat.
- 23-26 Fr. Tiedemann. Tivoli, N. Y., St. Paul. School of Prayer.
- 23-30 Fr. Spencer. Concordia. Kansas, Epiphany. Mission.
- 23-30 Fr. Terry and Fr. Smith. Los Angeles, Cal., UCLA. Mission.
- 23-30 Sr. Mary Florence. Valley Stream, N. Y., Holy Trinity. Chil-
dren's Mission.
- 24-28 Fr. Hawkins. Toronto, Can., Sisters of St. John the Divine.
- 29 Sr. Frances. Knoxville, Tenn., St. John. Quiet Day.
- 30-31 Fr. Spencer. Russell, Kansas, St. Elizabeth. School of Prayer.

An Ordo of Worship and Intercession October-November 1960

- Oct. 16 18th Sunday after Trinity Double G gl cr pref of Trinity — for our country
- 17 *St. Etheldreda* V Simple W gl — for the Order of St. Helena
- 18 *St. Luke Evangelist* Double II C1 R gl cr pref of Apostles — for the Oblates of Mount Calvary
- 19 *Wednesday* G Mass of Trinity xviii — for clergy and seminarists
- 20 *Thursday* G as on October 19 — for the Episcopal Church
- 21 *St. Hilarion Ab* Simple W gl — for the Confraternity of the Christian Life
- 22 *Of St. Mary* Simple W gl pref BVM (Veneration) — for the Women of the Church
- 23 19th Sunday after Trinity Double G gl cr pref of Trinity — for the Seminarists Associate
- 24 *St. Raphael Archangel* Gr Double W gl cr — for the Anglican Communion
- 25 *Tuesday* G Mass of Trinity xiv — for St. Andrew's School
- 26 *Wednesday* G as on October 25 — for Margaret Hall School
- 27 *Thursday* G as on October 25 — for the Holy Cross Press
- 28 *SS Simon and Jude App* Double II C1 R gl cr pref of Apostles — for the reunion of Christendom
- 29 *Martyrs of Uganda* Double R gl — for Mount Calvary
- 30 *Christ the King* Double I C1 W gl col 2) Trinity xx cr prop pref — for the Servants of Christ the King
- 31 *Vigil of Saints* V — for the Novitiate of the Order
- Nov. 1 All Saints Double I C1 W gl cr pref through Octave unless otherwise directed — for the All Saints Sisters
- 2 All souls Double I C1 B Masses of Requiem seq at first or principal Mass — for the faithful departed
- 3 *Thursday* W Mass of All Saints gl — for Missions
- 4 *Friday* W of All Saints gl col 2) *St. Charles Borromeo* BC — for the sick
- 5 *St. Elisabeth Mother of John the Baptist* Double W gl col 2) All Saints — for the Novitiate of the Order of St. Helena
- 6 21st Sunday after Trinity Double G gl col 2) All Saints cr pref of Trinity — for the Order of the Holy Cross
- 7 *St. Willibrord* BC Double W gl col 2) All Saints — for the Liberian Mission
- 8 Octave of All Saints Gr Double gl cr — for guidance in the elections
- 9 *Wednesday* G Mass of Trinity xxi — for the Companions of the Order
- 10 *Thursday* G as on November 9 — for the Priests Associate
- 11 *St. Martin* BC Gr Double W gl — for those who have died for our country
- 12 *Of St. Mary* Simple W as on October 22 — for family life
- 13 22nd Sunday after Trinity Double G gl cr pref of Trinity — for world peace
- 14 Bestowal of the Episcopate Gr Double W gl cr — for all bishops
- 15 *Tuesday* G Mass of Trinity xxii — for the Confraternity of the Love of God
- 16 *St. Edmund Rich* BC Double W gl — for the divine bounty

Note: On the memorials marked Simple, Mass may be said of the feria G col 2 saint and on days indicated in italics ordinary votive and requiem Masses may be said.